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back of the *Περίοδοι*, or "Circuits," of which work both Recognitions and Homilies were abridgments, and the doctrine of the Recognitions. The hand of a keen, judicial, exhaustive investigator and critic is discernible through all. In form these lectures are marked by a genial and human quality, in strong contrast with the chill altitude of condensed scientific expression so characteristic of the author's great *Introduction*, and even after these years they may well serve to introduce students pleasantly and helpfully to the problems of the Clementine Recognitions.

EDGAR J. GOODSPEED.

THE UNIVERSITY OF CHICAGO.

APOCRYPHA ARABICA: (1) Kitāb al Magāll, or the Book of the Rolls; (2) The Story of Aphikīa; (3) Cyprian and Justa, in Arabic; (4) Cyprian and Justa, in Greek. Edited and translated into English by MARGARET DUNLOP GIBSON. (=Studia Sinaitica, No. VIII.) Cambridge: University Press, 1901. Pp. xxxi + 78 + 82. 10s., *net*.

THIS somewhat belated number of the Cambridge Sinaitic series contains one Karshuni, one Greek, and three Arabic texts. The Book of the Rolls, designed to prove the Davidic descent of Mary, is a work of the sixth century or later. It has already been published in Arabic and Syriac by Bezold (1888), but from manuscripts which Mrs. Gibson believes generally inferior to the Sinaitic authority from which she derives her text. The Story of Aphikīa is presented in Karshuni and Arabic, with an English translation of the former. Aphikīa was the wife of Jesus ben Sirach, who is here, with fine disregard for historical limitation, represented as the vizier of Solomon. The Story of Cyprian and Justa, already known in Greek, Latin, Syriac, and Ethiopic, is published in Greek from a Sinaitic manuscript of the tenth or eleventh century, and in Arabic from a Sinaitic manuscript of the twelfth. There is no translation, and the reason assigned—that Mrs. Lewis had published the Syriac with a translation in 1900—does not altogether satisfy, as the Arabic form is very different from the Syriac. Several good facsimiles illustrate the manuscripts used. The Greek page thus reproduced shows some differences from the text printed, having *συναθροίσας* for the printed *ὄν ἀθροίσας*, *ἔρριψεν* for *ἔρριψε*, *ἐρᾷ παρθένον* for *ἐρᾷ παρθένου*, and *εἰδωλολατρίαν* for *εἰδωλολατρείαν*. The text might certainly have been more exactly transcribed. More systematic introductions, at least naming any other

forms of the same monuments extant, would have increased the book's usefulness to workers in these byways of patristic learning, who already owe so much to the diligent and learned editor.

EDGAR J. GOODSPEED.

THE UNIVERSITY OF CHICAGO.

A HISTORY OF THE ORTHODOX CHURCH OF CYPRUS, from the Coming of the Apostles Paul and Barnabas to the Commencement of the British Occupation (A. D. 45—A. D. 1878), together with Some Account of the Latin and Other Churches Existing in the Island. By J. HACKETT. London: Methuen, 1901. Pp. 720. 15s.

THIS is the work of a scholarly chaplain who served some years in Cyprus. He tells us that, "though it does not profess to much original research, sources of information have been used which are generally inaccessible to the ordinary reader." The four pages of "principal authorities cited in this work" abundantly support this statement. Latin, English, Italian, French, Greek of all periods appear in the bibliography. Only German works are missing. Besides the material from all these sources worked into the text, they yield many footnotes, and forty-one pages of appendix. The work is arranged in twelve chapters which treat: (1) "Services of Cyprus to Christianity;" (2) "The Third Crusade and its Results for Cyprus;" (3) "Conflicts of Latin and Greek Churches;" (4) "Turkish Rule;" (5) "Constitutional History of the Cypriot Church;" (6) "Lists of Orthodox Sees with Their Occupants;" (7) "Orthodox Monasteries;" (8) "Saints of Cyprus—Native, Foreign, German;" (9) "Relics;" (10) "The Latin Church;" (11) "The Latin Prelates of Cyprus;" and (12) "Religious Orders of the Latin Church in Cyprus." Maps are given of the former Latin sees and of the present orthodox sees; also pictures of typical churches and monasteries. An elaborate index of twenty-eight pages adds to the value of the work.

So large a book on what seems so small a subject carries with it naturally two elements: first, an outline of the general history both east and west which touched and influenced Cyprus as it passed; and, second, very full and detailed information on the island itself and church life upon it. This latter part contains most that is new to the student of church history, with its accounts of sees and their boundaries, lives of bishops, stories of saints, descriptions of relics and holy